The Lively CHARACTER of a CONTENTED AND Diſcontented Cuckold.

Ala-mode de Anglitere,

By what Names or Titles ſoever diſtinguiſhed.

With an Apology for, and a DEFENCE of the Fair and Tender Sex.

Suited for the Meridian of *London.*

I Shall make no Preface to the following Epiſtle, but as the preſent State, or Change of the *Moon* offered this Subject indulgently to my Pen; for the ſatisfaction of the Publick, I ſhall firſt give you the Character of a Contented and Diſcontented Cuckold, by firſt examining and ſetting forth what a *Cuckold* is, and then ſhall proceed to the different ſorts, which I ſhall divide into Three Heads, or Branches: So *firſt* what a *Cuckold* is; 'tis my preſent opinion, and I believe, Sir, yours too, if you are not a Cuckold.

That a Cuckold is an He-*Moon*, a Civil Monſter, and a Rational Beaſt, an Artificial Monſter, patched up between Action and Forbearance, which by his Impotence, and his Wife's Incontinence, is ſoon brought to perfection: If he is Jealous, then he's always in ſearch of that which he fears to find: If he is not, his Horns are generally viſible to every Body but himſelf: he uſually lays the Egg of his own Misfortune, and his Wife hatches it, his Fondneſs makes her ſlighting, and his ill uſage makes her Revengeful: His Imprudence makes her cunning, and his taking her to Plays and Balls, makes her improve it: His Negligence makes her miſtruſtful, and his Inſufficiency makes her unſatiable. In ſhort, he's either a good natured Fool, or an ill natured Knave; for extreams in Fondneſs and ſevere uſage are the principal Cauſes of *Cuckoldom* in general.——Now I find there are Three ſorts of theſe Monſtrous Animals, and all three of different tempers, which may properly go under theſe Names or Titles, 1. *The* Stagg-Cuckold. 2. *The* Goat-Cuckold. 3*dly*, *The* Aſs-Cuckold. And now to examine what the *Stagg-Cuckold* is? He is the only Cuckold with huge Horns that like a Stagg, going to the Brook to drink in a Sun-ſhiney-Day, ſees in the Water the ſhaddow of his Horns, being proud of them, he ſtalks, becauſe he thinks himſelf better guarded than the reſt of the Beaſts; and this Cuckold having a very handſome Wife, who maintains him in his Pride with the Sweat of her *A*——and when his Wants begin to oppreſs him, he invites all Company home with him, and draws them to his Wife with the eternal praiſe of her Wit, good Humour, and Beauty; and when he has got them together, he then is glad to find an opportunity of leaving them, in hopes of finding ſomething at his return (for his patience) under the Candleſtick to maintain his Pride, and keep his Head ſtrong to bear his Ponderous Horns; ſo that he for Money takes Pride to have his Horns tiped. 2*dly*, the Goat-Cuckold, why is he compared to and called a *Goat*? For this Reaſon, and Likeneſs. The *Goat* cometh to the Brook to drink in manner as aforeſaid, and looking into the Water for his Horns, he ſees none, becauſe they grow backwards: So he walks away, and thinks himſelf no Beaſt, nor indeed this ſort of *Cuckold* thinks himſelf no *Cuckold*, he can't ſee his Horns, or at leaſt his Wife is cunning, and Cuckolds him behind his Back. He loves her, ſhe flatters him; one kind Word from her confutes all Reaſon. When he comes home, and having heard abroad the Character of his Wife, he begins to rail in an humble manner, ſhe deceitfully flatters, hatches a Sorrow for his Jealouſie, and ſhows it in a thouſand Sobbs, Sighs, and pretended Grief. In fine, ſhe perſwades him ſhe is Honeſt, blames him for his ſuſpition, and on pretence ſhe remains to him Virtuous; and thus he a poor Contented *Cuckold*, grafts his Horns behind him, for if he carries not his Wife to every Publick Entertainment, he thinks he breaks an Article of Matrimony; he's commonly in love with the *Cuckold-maker*, which being a Man of note among both Sexes, is talked on more in the Pariſh where he lives, than the *Parſon*; for if either the *Stagg*, or *Goat-Cuckolds* be Traders, and their Wives pretty, then they are ſure to have good Trade, having one Commodity to help off with the reſt; Which reminds me of an old Story of ſuch a Contented Cuckold, where in *France*, a Noble man falling in Love with a Citizens Wife, leaving no means unattempted till he had made her comply; that Lord being one day at Court, and ſeeing his

Female

Ja. P.B.35

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Female Friend's Husband come to the Palace-Royal, and by enquiry, finding that he had Buſineſs to do, which required ſome time to be diſpatched, He ſlunk away from Court to the Citizens Houſe; but being ſuſpected by the Lady's Brother, who deteſted the Debauchery of his Siſter, forthwith diſpatched a Meſſenger to Court, to acquaint his Brother-in-Law what unhappily he had diſcovered: The Citizen taking Alarm, takes Coach, and comes *ſebulike* to hinder what was already paſt prevention: The Wife hearing a Coach come in that furious manner, thought her ſelf betrayed, and ſo adviſes her Gallant in Bed to riſe, and abſcond himſelf in a place ſhe had provided; but hearing one coming haſtily Upſtairs, for haſt left his Cloaths on the Bed, which ſhe ſeeing, in as great haſt and confuſion, threw them into a Cheſt, but ſo unadviſed, that the embroidered Sleeve of the Coat hung out, of which ſhe took no notice, but fell a dreſſing her ſelf as not concerned: So her Husband entring the Chamber, ſaid, *Madam, I underſtand my Lord ſuch a one came to viſit you this Morning, and ſo I thought he might have Buſineſs of Importance to whiſper in my Ears and this made me return ſooner than expected.* The Lady confidently replied, That he was miſinformed, for no Body had been with her that Day: So he looking about, eſpies the embroidered Sleeve hang out of the Cheſt, asking whoſe it was? and how it came there? To which ſhe in ſubtilty replied, *Sir, I beg Pardon for my forgetfulneſs, for this Morning a Gentlewoman wanting Money, brought it to ſhew you, deſiring to have but 40 Crowns lent upon it.* Which he viewing without diſcovering any Paſſion, put it on, with Breeches, Hat and Cravat which he found in the Cheſt; and being thus Lordly attired *Cap a pee*, like the *Stagg*, admires and adores himſelf, asking his Wife if he looked not like a Lord? Yet pittying the poor Gentleman that owed them, ſaying, That in all probability he had been at Play all Night, and loſing all, was forced to Pawn and depoſite his Garments, and ſo muſt be then in a Cold for his Heat of Fancy. So in haſt to Court he returns thus accoutred, where being diſcovered, was brought before the King, and an Anſwer expected, which was readily performed, ſaying, That his intent of coming thither in that Garb, was to reſtore them to the right Owner again, being as he ſuppoſed, ſome Courtiers, and perhaps ſtolen from thence; therefore as he judged the beſt for the Owner to come by his Goods, was, by Sight more than Deſcription of them. So the King knowing the Owner, immediately ſends to the Mercers Houſe for him, and being met with, diſguiſed in an old Black Gown, was brought before the King, which asked him, If he had been a Conjuring? ſeeing he looked like a Conjurer. To which he replied, That this Morning he had raiſed the *Devil*, and laid his Dam, but at laſt had conjured him into *Hell-Hole*, and ſo Laid him. To which the King replied in Rallery as a Check; *If for no other Cauſe than making ſuch a Metamorpheſis, for now a Mercer is changed into a Lord, and a Lord into a Conjurer.* So diſmiſſing them, allotted the Mercer the Suit in part of Satisfaction, and the other only Shame as a juſt Reward.

So 3*dly*, The **Aſs-Cuckold** is Jealous without Cauſe, Suſpitious without Grounds, and believes all that looks upon his Wife, Cuckolds him, tho' ſhe is honeſt: He is compared to an *Aſs*, by reaſon an *Aſs* coming on a Sun-ſhining-Day to drink (as the *Stagg* and *Goat* aforeſaid) looks into the Water, and ſees no Horns, but a great pair of Ears, which he takes for Horns, and believes they are ſo. So a Man had as good be *Cuckold* as think himſelf ſo; he believing like the *Aſs*, he has Horns, goes ſloathfully away, lives diſcontented, plagues his Wife for her Honeſty, which is enough to make him a Cuckold. So it is manifeſt that the **Stagg** and **Goat-Cuckolds** are the Contented ones; and likewiſe it appears plain that the **Aſs** is the Diſconted one; and all Diſcontented *Cuckolds* frets, fumes, ſwears, ſwaggers and makes all People privy to their Diſgrace and loſs of Reputation, complaining of the Burthen of their Horns, preſcribing Camphire to their Wifes, a a Remedy for Incontinency, and indeed laſhes themſelves with their own Diſgrace; the laſt Remedy they have is to try the Law, and there they find eaſe by Lopping their Horns; and for a great deal of Money, and Diſgrace, purchaſe the Salve of Seperation, to anoint their Forehead, to drive away the Head-ach.

But now we ſhould examine what is it makes ſo many **Cuckolds** in this our fruitful Nation, and who ought moſt to be *Cuckolds*? Firſt, I think the mighty Money'd-Men who Marry for Money, knowing their own Inſufficiency (after Matrimony is mumbled over) their only care is to find ont a handſome Whore, to whom they liberally give part of their Wive's Portion to bear with their Inſufficiency. and put their Wives to lie alone, which is enough to make the Modeſteſt Woman in nature extravagant with her Joynture, and her Husband's Coppy-hold to a young brisk Gallant; and indeed they have a good Argument on their ſides, beſides Nature, and I think very prevailing: For what were they made for? or at leaſt what were they Married for? They doubtleſs would not bring a Portion to an Husband without the expectation of ſomething to be returned or performed to make their —— merry; and truly I think it is the Mens fault they are ſuch Cuckolds; For if they are not able, why do they Marry? If they are, why don't they give due to their Wives? Therefore I ſee no blame upon the Womens ſide, for following the Rudiments of Nature, and I think it is but a modeſt Folly. But as for the **Cuckolds** I will put them all together, and conclude with this Character, that

they,

they are Horned, Cornuted, Scorned, Jealous, Li
ving, Simple, Patient, Conniving, Contented, Poo
Good Humoured *Animals*, which dare not for a
Empire go an Hunting, left their Dogs take them f
Acteon, and worry them; They are indeed som
times resolved to proclaim their Shame, but the
fear that by that means they shall increase th
Number of their Wives Acquaintances.

Since as its observable, its ordinary with some t
exclaim against Inconstancy, and to decry those which
they cause to desert them; whereas at the same time
they are glad to have an Example of Change: For
it happens but too often that the best established
Friendships, tho' they have the most strict Obliga-
tions and Confidences, yet often insensibly slacken;
and then we seek a Quarrel, and seem to be Angry,
to the end of finding some Pretence to set our selves
at Liberty, and since Crimes in the stronger not only
pass for Innocent, but also get Honour and Renown
by being committed with more Pomp, and a greater
number, when Weakness and Innocency is no pro-
tection against the Arbitrary Cruelty of a Tyranni-
cal Power; for where Malice and Force is joyned
in the Prosecution, then Accusing is Proving. And
since this wants a President in *Heathenish* Nations,
it will make any considering Person cease to wonder
that so little of true *Charity* is to be found in the
Christian. Cuckoldom, that Bugbear (in former
days as terrible to a Courtier as his *Princes* Frowns,
and more dreadful to an old Citizen than *Popery*
and Slavery) is now advanced to such a Dignity,
that its crept into Great Families, and become the
Serious Consideration of the Grand Council; and so
far from being thought Scandalous now, that its
grown the most Useful Liberty imaginable in a
Married State, and upon occasion serves to dissolve
that Gordion Knot which the *Priest* so craftily tyes
to the Misfortune of many Thousands, who have
unwarily fallen under the fatal Conjugation. So
that *Milton*'s advice in the case of Divorce, would
be very seasonable; and since it is reckoned amongst
the Glories of our Nation, that its a Paradise for
the Fair and Tender Sex, tho' some in my weak
judgment can, and must consist in nothing more
than the Faithfulness and Activity of the Stonger
Sex, which to its shame and great grief of the
Weaker, its observable that there is a very sensible
decay, both of the first Faith, and the true Old
English Valour. The occasion of all which insuf-
ferable Disaster, after a serious Enquiry and Dis-
cussion of the point among the Learned, we can at-
tribute to nothing more than the Husband's
keeping Misses under their Dames Noses, and of
excessively using them; and that new-fangled and
abominable *Heathenish* Liquor called *Coffee*, both
which rifling Nature of her choicest Treasures, and
drying up the Radical moisture, has so Eunucht the
Husbands, that they are become as Impotent as
Age, and as unfruitful as a common Town Jilt,
and those Deserts from whence that unhappy Berry
is said to be brought. So were it not in a Woman's
power to recompence the Slavery of her servile
Station, and revenge the Affronts and cool Neglects
she is under a Conjugal necessity of enduring from her
Husband, which tho' he be a Creature born to the
best advantage of things without him, having the
start at the begining, but loitering it away be-
fore the end, looking like his Land, as heavily and
dirtily, as stubbornly; the chief burthen of his Brain
being altogether the Carriage of his Body, him-
self being less real than his Title; his Virtue is,
that he was his Father's Son, and all the expectation
of him is to beget an other, which cannot possibly
be, seeing the Wife has but the Relicks, and Refuse
of the Misses. So as was said before, were it not
in the power of the weak Sex to recompence and
retaliate, having the same Liberty and Property as
the Stronger. Would any Charming Innocence in
their Senses, think ye, for the sake of empty Honour,
and Coach and Six, a plentiful Estate and Table,
suffer an old Withered Hand, and Battered Body,
to crop the Flower of her Virginity, and waste her
Youth and Beauty in Fruitless Embraces, under
the peevish Checks and Snubs of Old Age, and
Rottenness, Jealousie and Impotence, for such counts
a chast Man, and Maid; the first an Eunuch;
the other a Miracle of the Age; this mistrust in all
probability creates Jealousie; and what can such a
Compound of Infirmities being made, even an
Eunuch in the middle Age, by the Debaucheries of
his Youth. What, I say, can such expect from a
Wife possessed of all the Charms and Perfections that
can be lodged by Nature in Blooming Juvenility?
Can any rationally think that such a Charming Cre-
ature endued with Sense and Spirit, will, or can
long endure with patience a Mistress kept under her
Nose, which depriving her of her due, and ap-
proaching the Nuptial Bed, expects from her chosen
Husband that which the *Apostle* calls Benevolence,
but being deprived of it, meets only with a Bed or
Bag full of Bones, as sapless as Kixes, and dryer than
Pumice-stones; this verily would image a She-Bear.
So that contrary to the Oath of forsaking all others,
and keeping only unto her so long as they both shall
live; and also the Laws of both God and Man,
and Liberties and Properties of the weaker Sex. I
beg leave to make this supposition, since as some of
the Sex do complain that their Antient Rights and
Privileges have not been inviolably preserved, and
restored, what if that Sex, supposing and finding their
Rights infringed, and themselves imposed upon,
which in the begining was not so: What, I say, if
they finding themselves uneasie, & for a redress should
imitate their wise Grandmothers, when the *Lurdains*
were overcome, or turn *Amazons*, and so like dis-
contented Attoms, to have the privilege of *Kent*,

betake themselves to *Cuckolds-Point*, which King *John* dubbed, and endued with Privileges; what I say if such Attoms should fall there into a Convention, and thence naturally grow into a *Parliament of Women*, and like the *Amazons*, chuse a Queen to give Sanction to their Laws, do you not think that they would redress all the Grievances of their Sex, by enacting? *First*, That no Man by what Names or Titles soever distinguished, should violate his Marriage-Oath, by keeping of Mistresses, or breaking into other Mens Ground, or drinking too much of the Srygian Liquor *Coffee*, which as woful Experience teacheth infeebles Nature, that its no Prodigy now that the Off-spring of such dwindle into *Apes*, and *Pigmies*, or infernal Consumptive Brats: Therefore the Edict will put every Husband under the Penalty of being *Cuckolded*; if they do not give some other and better Testimonies of their being Men, beside their Beards and wearing of empty *Pantalcons*.

Secondly, That all Parents in the disposal of their Children in Marriage, make not Smithfield bargains, but match them as in the beginning, with as much care and prudence as they do their Dogs and Horses: which would as in them, if not altogether mutually preserve the state of Matrimony from any Adulteres, Invasion, &c. For what understanding Jocky or Sports-man will endure or suffer that an old surfeited Stallion, which is boss Ioundred, Wind-galled and Spavined, to Leap his Hunting or Running Mare which he keeps for Breed; or suffer his Fine Shaped Grey-Hound to Bastardise her Breed with an old Mangy Mungril: Yet for all that, his Handsome Darling Daughter must be thrown away upon some Old Rich Miserly Curmudgion, which only Marries to palliate his Gouty Pains, and cherish his Feeble Carcass in the Winter of his Age, by her Warm Balmy Touches, and Conjugal Embraces: Or else to a Man of Honour and Estate, whose chiefest Studies are his Sports, and Vices having spent his best Blood and Spirits in his Mistresses Service: So to his New Bride grows Drowsy, Lazy, Morose, and Insufficient; so that the Lady is to be pitied, who either for want of Discretion in her Parents, or her self, has unhappily cast her Pearl before Swine, who knowing not how to use it, gives just occasion to dispose of the precious Jewel to him which can answer it to its Natural Imployment. It's therefore an Unnatural Imposition on the Fair Sex to be thus disposed on; for tho' the Worldly Interest, Obedience to Parents, or Importunities of Relations, may prevail upon them to put Nature in Masquerade, as to be seemingly satisfied.

Thirdly, If it be further Enacted, That if any Man, whether a Stagg, Goat, or Ass-Cuckold, that has thought and reported his Wife to be Vertuous, for which he first loved and afterward Married her, yet by his Unfaithfulness, alienates her Affections, and underhand committeth a base Suit to cause disdain, shall not give this blow which his own Vice hath caused and given him, or out of Interest and Policy rail heddedly at her, for fear he be noted for a Fool and an Ass: but to his, and her Friends, and Relations in private he may say, that his judgment was blinded by her cunning Dissimulation, and finding her without provocation wavering in Gods sheets, may its confessed in time, openly protest to rail at her, but with a modestly Forbooth, as if he was loth to bring his judgment into question; nor would he do it but as a Christian, prefering Truth even out of his own reach; and granting that Bishop Cozen's Argument is true, and valid, viz. that those Canons which governs the Spiritual Court in the matter of Divorce, are but the Relicks and Remains of Popery, and so not obligatory to us of the Reformed Religion: But with all humble Submission to my Superiors, I beg leave to say, that no Divorce for what Cause soever, unless the Person be Innocent, and not Guilty of the same Sin, can be accounted Lawful, that the Person Divorcing may Marry again; and this I gather from our *Saviour's* own Words, which are mentioned by St. *John* 7. from the 4th Verse to the 12th. The *Pharisees* bring a Woman to him taken in Adultery in the very Act, which was not only Divorcing, but Death by the *Jewish* Law. Now the Accuser going beyond all Suspition, Surmise and Jealousie, in taking her in the Act; one of which I will beg leave to suppose to be her Husband, with Witness sufficient, and our *Saviour* being one of the Sanadrim or Seventy Judges, before whom they brought her to be tryed, they telling him that *Moses* commanded that such an one should be Stoned to Death; *But what sayest thou?* &c. This they temptingly said, that they might have to accuse him, *v.* 5. But lifting up himself, thus replied, *That he that was without Sin, let him first cast a Stone at her.* Which is as much as if he had said, You *Pharisees*, or thou *Husband*, and ye Witnesses that know and find that according to Law her Crime being thus plainly proved by sufficient Witnesses, and her own Confession deserves Death: So if either You or her Husband, whose Hands by the Law must be upon her first, or any of you Witnesses be without Sin, or Innocent, cast according to the Law, Stones at her till she dye. So both her Husband, and others, being Convicted in their own Consciences of guilt, went out, and left her alone; Which when *Jesus* seeing, asked her, (vers. 10.) *If no Man had condemned her?* To which she Answers, *No man Lord.* To which he replies, (vers. 11.) *Neither do I condemn thee, go and Sin no more.* And since for his Releasing and not Condemning her according to Law, they had or could have no advantage to accuse him; And also his not Divorcing of her, by causing the Husband to give her a Bill, which *Moses*, as he confesses, commanded, *Matth.* 20. 7, 8. where he tells them, That *Moses caused and suffered such things, because of the hardness of their Hearts, but in the beginning* (before *Moses* was) *it was not so.*

So to conclude, you see, that Confessed and Proclaimed **Cuckoldom** is nor was not only *Christian*, but *Jewish* also.

28 MR 59 FINIS.

Licensed according to Order.

Sold by the Bookfellers of *London* and *Westminster*, 1700.